A TREATISE VVRITTEN by Mr. Doctour Carier, vvherein he layeth dovvne sundry learned and pithy considerations, by vvhich he vvas moued, to forsake the protestant Congregation, and to betake hym self to the Catholicke Apostolicke Roman church: agreing verbatim vvyth thevvritteu copye, addressed by the sayd Doctour to the King his most excellent Majestie.

Psalm. 44.
Myne heart vvyl vtter forth a good matter:
I vvil entreat in my vvourckes
of the King.

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Benjamin Carr

1769

Tho Preface to the Reader.

HAuing exactly perusſed (good reader) this Treatiſe, here preſented to thy view, and finding yt both in ſtuffe and ſtile to be learnedly, and eloquently coutriued, I took my ſelf, in ſome ſort, obliged in Chriſtian duitye, to diuulge yt in print to the vvorld: vnwyttingly, I confeſſe to the Authour: Howbeyt encroching vpon his charitable conſent, who, I am wel aſſured, is moſt forvvard, to defray his talent, in ought, vvherein the Catholic Roman Religion may be aduanced. Of this ful and firme reſolution he hath mad effectue proofe, not only in vvoordes, but alſo in vvourckes.

The Authour, as yt is notoriouſly knouwen, hath gayned name and fame emong the proteſtantes: Hauing been a TEACHER in ther colleges, a PREACHER in ther pulpittes, a DOCTOVR in ther ſcholes, a CHANNON in ther churches, CHEPLEN to the King his moſt excellent Majeſtie, flowing in vvealth, ſupported vvyth the credit of the conrt, moſt likely, in ſhort tyme, to aſpire to higher Eccleſiaſtical prefermentes, had he perſiſted in the courſe of his formour profeſſion. yet

not vvythstanding al these vvorldly allurem̃tes, which are, in good sooth, VVonnderous enticing baytes, to hooke and to hold an vnstayed soule: Mr. Doctour Carier having, from his greener years, VVallowed hym self in the choicest vvritinges of the moste learned protestantes and confronting in his mature age their vvauering opinions vvyth the vniforme and setled consent of the auncient fathers, found the new so oppost to the olde, that at leingh receauing gracious light from the Father of lightes, dyd teare at atrice al these formentioned earthly snares, resoluing not to vvander any longer lyke a lost sheepe, but to coom to the fold of the Catholick Roman churche, and consequenly choosing, lyke a zealous Moyses, to beafflicted vvyth the people of God, than to haue the pleasur of temporal sinne: These and the lyke pregnaunt poyncctes are sufficiently debated in this Treatise; vvhich y vvish the, gentle Reader, to peruse vvyth heedful attention, vvher by the Authour his peynes may turne to thy profit if happely thou be alienated from the Catholick Roman Religion: Alvvayes presenting thy prayers to our lord, sweete Ihesus, that he vouchsafe, to illuminat thy mind in the passage of thy eternal salvation; that thou mayest prefer light before darckneſſe, truth before falshood, Catholick Religion, before particular opinions, as Mr. Doctour Carier, hath doon, vpon such sound and grounded reasons as he hath

Iac. 17. 19.

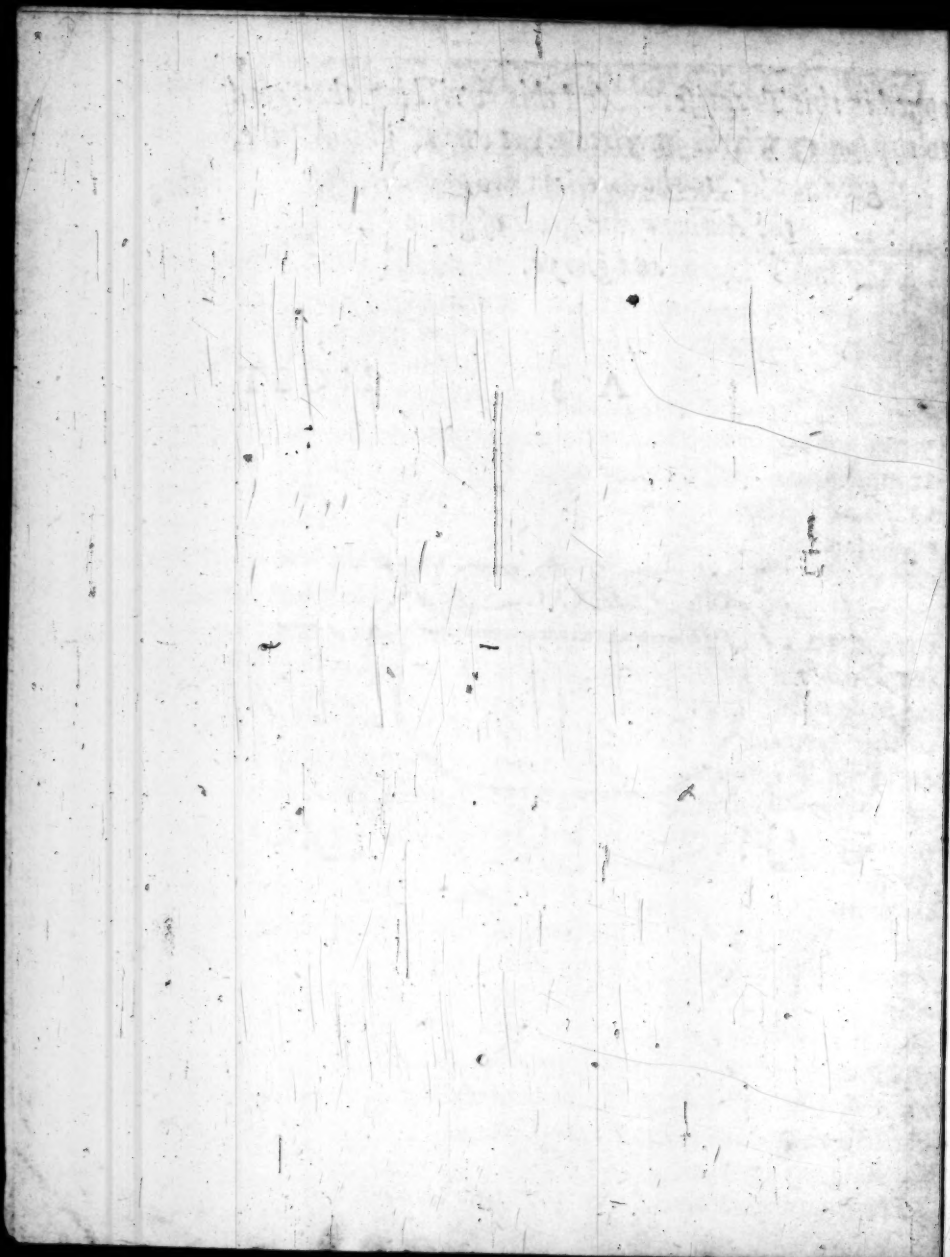
Luc. 15 4.

Heb, 11 25.

opned

opned in this Treatiſe. *And this wiſhing that good*
to thy ſoule, whiche j wiſh to myne owne, j betake the,
good reader, to the direction and protection of
the Authour and geuer of grace
and glorye.

Pſal. 83. 12.



MOST EXCELLENT AND Renovvned Soueraige.

IT is not vnknovvne to all that knovv me in England that for theſe many yeares j hadmy health very ill. And therfore having from time to time vſed all the means and medicines that England cold afford, laſt of all by the aduiſe of my phiſitions y madeit my humble ſeut, vnto your Majeſtie that j might trauell vnto the ſpavv for the vſe of thoſe vvaters, purpoſing vvith my ſelf that if y cold bee vvel, y vvold goe from thence to Heydelbergand ſpend this vvynter there. But vvher j vvas gone from the ſpavv to Aquiſgrane, and ſo to Colin, I found my ſelf rather vvorſe then better ther j vvas before. And ther fore y reſolued vvith my ſelf that it vvas highe time for me to ſettle my thonghrs vppon an other vvorld. And ſemg y vvas ont of hope to enjoy the health of my bodie at the laſt to looke to the health of my ſonle, from vvhence both Art and experience teacheth me that all my bodily infirmities haue their beginnig, for if j cold by any ſtudie haue proued Catholicke Religion to be j alſe, or by any means haue profeſſed it to be true in England, I donbt not but the contentment of my ſoule vvold haue much helped the health of mi bodie. But the more j ſtudied the Scriptuces and moſt Ancient fathers to confute it, the more y vvas compelled to ſee the truth therof. And the more j laboured to reconcile the Religion of England therunto, the more j vvas diſl ked, ſuſpected, and condemned as a comon enemie. And if j vvold haue ben eather ignorantor ſilent, I might perhaps vvith the pleaſures and commodities of my preferments haue in time caſt of the Care of Religion. But ſemg my ſtudie forced me to knovv, and my place compelled me to preach, I had no vvay to auoid my greife, nor no means to endureit.

I haue

I haue therfore apprehended the opportunitie of my Licence to trauell, that y may vvith drawv my ſelf for a vvhile from the ſight and offence of thoſe in England vvich hate Catholicke Religion, and freely and fully enjoy the preſente of our B. Sauiour, in the vnitie of his Catholijcke Chureh, vvherin y vvil neuer forget at the daily oblatiõ of his moſt B. Bodie and bloud, to lift up my heart vnto hym, and to pray for the admiſſion of your Majeſtie therunto. And in the meame time y haue thought it my dutie to vvrite this ſhort Treatize vvith my ovvne hand vvherin before y publiſh my ſelf vnto the vvorld, I deſire to ſhevv to your Majeſtie theſe tvvo things.

1. *The means of my conuerſion vnto Catholicke Religion.*
2. *The hopes y haue to doe your Majeſtie no ill ſeruice therin.*

I humbly craue your Majeſties pardon, and vvil reſt euer.

Your Majeſtie faith full and truly deuoted
Seruant. *B. Carier.*

Liege Decemb. 12. 1613.

The meanes of my conuerſion to Catholicke Religion.

I Muſt confes to gods honor, and my ovvne ſhame that if it had bin in my pouer to choſe, I vvold neuer haue bin a Catholike. I vvas borne and bronght vpp in ſchiſme, and vvas taught to abhorr a Papiſt as much as any puritane in England doth. I had euer a great Deſire to iuſtifie the Religion of the ſtate, and had great hope to aduance my ſelf therby. Neither vvas my hope euer ſo great as by your Majeſties fauor it vvas at the veri inſtant of my reſolution for Catholique Religion, and the preferment, I had together vvith the honour of your Majeſties ſeruice vvas greater by much, then vvith out your Majeſties fauor, y looke for in this vvorld. But although I vvas as ambitious of your Majeſties fauor, and as deſirous of the honors and pleaſures of my Contrey, as any man that is therin, yett ſeing that I vvas not like any long vvhile to enioy them, and if I ſhold for my priuate comoditie ſpeake or vvrite, or doe any thinge againſt the honor of Chriſt his Church, and againſt the euidence of my ovvne conſcience, I muſt ſhortly appeare before the ſame Chriſt, in the preſence of the ſame his Church, to giue an account therof. Therfore I neather durſt any furtherto purſue my ovvne deſire of honor, nor to hazard my ſoule any farther in the juſtification of that Religion vvhich I ſavv vvas inpoſſible to be iuſtified by any ſuch reaſon as at the day of judgmēt vvold goe for paiment, and that it may appeare that I haue not reſpected any thing ſo much in this vvorld as my duty to your Majeſtie, and my loue to my frendes and countrey, I humbly beſeech your giue me leaue as breifly as I can to recount vnto

you the vvhole course of my studies, and endeauors in this kind
euen from the begnining of my lyfe vntill this present.

2 I vvas borne in the yeare 1566 being the sone of Anty. Carier
a learned and deuoute Man, vvho althong he vvere a Porteſtant
and a Preacher, yet he did so season me vvith the Principles of
Pietie ād deuotiō, as I cold not chuse but euer sinee be very zea-
lous in matters of Religiō. Of him I learned that all false religi-
ons in the vvorld, vvere but Polities invented of mē for the Tē-
porall seruice of Princes and states, and therfore that they vvere
diuerse and alvvaies chāgeable according to the diuorse reasons
and occasions of state. But true Ghristian Religion vvas a truth
reuealed of god, for the Eternal saluatiō of soules, and therfore
vvas like to god, alvvaies one and the same, so that all the Princes
and states in the vvorld neuer haue bin nor shalbe able to ouer-
throvv that Religiō. This to me seemed an excellēt ground, for
the finding out of that religiō, vvherin a mā might find rest vnto
his soule, vvhich cannot be satisfied vvith ani thing but eternal
truth. 3 My next care thē vvas after I came to years of discretiō
by all the best means I cold to ynforme my self, vvhether the
Religion of England vvere indeed the very same vvhich being
prefigured and prophecied in the old Testament vvas perfected
by our B. Sauiour and delliuered to his Apostles and Disciples
to continue by perpetuall succession in his visible Church vn-
til his cominge againe: or vvhether it vvere a nevv one for pri-
uate purposes of statesmen invented and by humane lavves es-
tablished. Of this I cold not chuse but make some doubt beeause
I heard mē talke much those daies of the chāge of religiō vvhich
vvas thē lately made in the begining of Queene Elizab. raigne.

4 I vvas sorry to heare of change and of a nevv Religion seing
me thought in reason, if true Religion vvere Eternal, then nevv
Religion cold not be true. But yet I hoped that the Religion of
England vvas not a change or nevv Religion, but a restitutiō of
the old and that the Chāge vvas in the Church of Rome. vvhich
in proces of tyme might perhaps grovv to be superstitious, and

Idola-

Idolatrous; And therfore that England had dō vvel to leaue the church of rome, and to reforme it ſelf, and for this purpoſe I did at my leaſure and beſt oportunitie as I came to more iudgment read ouer the Cronicles of England, and obſerued all the altera. tiōs of religiō that I cold find therin, But vvhē I found there that the preſēt religiō of England, vvas a plaine change, and change vppō chang, ad that there vvas no cauſe of the chāge at al of the firſt, but ōly that *King Henry* the 8 vvas deſirōs to chāge his old bed fellovv, that he might leaue ſome heirs male behind hym (for be like he feared that females vvold not be able to vvith ſtand the Title of Scotlād; and that the chāge vvas cōtinued ād yncreaſed by the poſteritie of his latter vvyues, I cold not chuſe but ſuſpect ſome thing, but yet the loue of the vvorld, ād hope of prefermēt vvold not ſuffer me to belevve, but that al vvas vvel, ād as it ought to be. 5 This I ſatiſſied my ſelf at ſchole, ād ſtudied the arts ād philoſophie, ād other humane learning, vntill being Maſter of Arts, and fellovv of corpus Chriſti Colledge in *Cambridge*, I vvas at the laſt by the ſtatutes of that houſe, called to the ſtudie of diuinitie ād bound to take vppō me the order of preiſthood, thē I thought it my dutie for the better ſatiſfaction of my ovvne ſoule and the ſaving of other mens, to looke as farr in to the matter as poſſible I cold, that I might find out the truth. And having the oportunitie of a very good Librarie in that Colledge, I reſolued vvith my ſelf to ſtudie hard and ſetting a ſide all reſpect of men thē alyue, or of vvriters that had movved or maintained conttouerſies (farther then to vnderſtand the queſtiō vvhich vvas betvvixt them) I fell to my prayers, and betoke my ſelf vvholie to the reading of the church hiſtorie, ād of the Anciēt fathers vvhich had no Intereſt in ether ſide, ād eſpecially I made choice of S. Auſtine becauſe I hoped to find moſt cōfort in him for the confirming of our Religion and the confuting of the Church of Rome.

6 In this ſort I ſpēt my time cōtinually for many yeares, and noted doune vvhat ſoeuer I cold gather or rather ſnatch ether frō the Scriptures or the fathers to ſerue my torne. But vvhen after

all my paines and desire to serue my self, of antiquitie, I found the doctrine of the Church of Rome to be euery vvhere confirmed, and by most profound demonstrations out of holy Scripture, made most agreable to the truth of Christ Ghospell, and most conformable to all Christians soules, and savv the *current* opinions of our great Preachers to be euery vvhere confuted eather in plaine termes or by most vnaunsvvearable cõsequence, although my vnderstanding vvas therby greatly edified (for vvhich I had great cause to render Immortall thanckes to our Blissed Sauiour, vvho by these meanes had vouchsafed to shevv hym self vnto me) yet my heart vvas much greued that I must be faine either not preach at all or els to crosse and varie from the doctrine vvhich I savv vvas commonly receaued.

7 Being this perplexed vvith my self vvhat course I vvere best to take, I reflected back againe vppon the Church of England, and becausse most of those Preachers vvich drevv the People after them in those daies, vvere puritanes, and had grounded their diuinitie vppon Caluins Institutions, I thought peraduenture that they hauing gotten the Multitude one their side might vvrong the Church of England in her doctrine, as vvell as they desired to doe in her discipline, vvhich indeed vppõ due search I found tò be most true; for I found the common praier booke and the Catechisme therin contained to hold noe point of doctrine expresly contrary to antiquitie but only that it vvas very defectiue, and contained not Inough [And that for the doctrine of Predestination, Sacraments, Grace, Freevv ll, synne, &c. the nevv Catechismes and Sermons of those Preachers, did run vvholy against the common prayer booke and Catechismes ther in, and did make as little acount of the Doctrine establisshed by lavv as they did of the Discipline, but in the one they found oppositiõ by those that had priuate Interest, in the other they said vvhat they list, becausse no man thonght him self hurt.

8 This truly vvas a great increase of my greife, for knovving diuerse

diuerſe of thoſe Preachers to be very honeſtmen, and ſuch as I did loue vvith all my heart I vvas exceeding loth to diſcent from them in priuate, much more loth to oppoſe them in publique. And yet ſeing I muſt needs preach, I vvas lotheſt of all to oppugne my ovvne conſeience together vvith the faith vvherin I vvas babtiſed, and the ſoules of thoſe to vvhom i preached. Neuertheles hauing gotten this ground to vvorke vpon, I began to comfort my ſelf vvhith hope to proue that the Religion eſtabliſhed by lavv in England vvas the ſame at the leaſt in part vvhich novv vvas and euer had bin held in the Catholicke Churh, the defectes vvherof might be ſuplied vvhen ſoeuer it ſhold pleaſe god to moue your Majeſtie therunto, vvithout abrogating of that vvhich vvas alreadie by lavv eſtabliſhed vvhich I ſtill pray for, and am not altogether out of hope to ſee, and therfore I thought it my duty as farr as i durſt, ratherby charitable conſtructions reconcile things that ſeemed different, that ſo our ſoules might for euer be ſaued in vnitie, then by malitions calumniations to manitaine quarrells, that ſo mens turnes might for a tyme be ſerued in diſſention.

9 In this courſe althongh I did neuer proceed any farther then lavv vvold giue me leaue yet I alvvayes found the Puritanes and Caluiniſts, and all the Creatures of ſchiſme, to be my vtter enemies, vvho vverre alſo like the Sonnes of Zeruiach to ſtrõg for Dauid hym ſelf, but I vvell perceauid thatall temperate and vnderſtanding men vvho had no Intereſt in the Schiſme vvere glad to heare the truth honeſtly and plainly preached vnto them. And my hope vvas by patience and continuance, I ſhold in the end vnmaſke Hypocriſie, and gaine credit vnto the confortable doctrine of antiquity, euen amongſt thoſe alſo, vvho out of miſinformation and preiudice did as yet moſt diſlike it. And conſidering vvith my ſelf that your Right to the crovvne came only from Catholikes, and vvas ancienter then the Schiſme, vvhich vvold very fayne haue vtterly extin-

quisht it, and that both your disposition by nature, your amity vvith Catholicke Princes your speaches, and your proclamations did at the begininge all tend to peace and vnitie, I hoped that this endeauor of myne, to enforce Catholike religion, at the least as farr as the comon prayer booke and Catechisme vvold geue me leaue, I holdbe vvell accepted of your Majestie and be as an introduction vnto farther peace and vnitie vvith the Church of Rome.

10 But vvhē after my long hope, I at the last did plainly perceaue that God for our synnes had suffred the deuil the Author of dissention so farr to preuaile as partly by the furious practize of some desperate Catholikes and partly by the fiery suggestions of all violent Puritanes, he had quite diuorted that peaceable and temperate course, vvhich vvas boped for, and that I must novv eather alter my Iudgment vvhich vvas impossible, or preach against my conscięce vvhich vvas vntolerable: Lord vvhat anxietie and distraction of soule did I suffer day and night, vvhat strife betvvixt my iudgment, vvhich vvas vvholy for the peace and vnitie of the Church, and my affectiō, vvhich vvas vvholy to enioy the fauor of your Mt. and the loue of my freindes and countrey. This greife of soule grovving novv desperate, did still more and more increase the infirmities of my bodie, and yet I vvas so loath to become a professed Catholike vvith the displeasure of your Mt. and of all my honorable and louing freindes, as I rather desired to silēce my iudgmt vvith the proffits ād pleasures of the vvorld vvhich vvas before me, thē to satisfy it vvith reconciling my self vnto the Catholike Church But it vvas gods vvill that euer as I vvas about to forget the care of Religiō, and to settle my self to the vvorld a mōg my neighbors, I mett vvith such humors, as I savv by their violence against Catholiks and Catholike Religion, vvere like to vvaken my soule by Torture, rather then bring it a sleepe by Temper. And therfore I vvas driuen to recoile to God, and to his Church that I might find rest vnto my soule.

And

11 And yet becauſe I had heard often that the practize of the Church of Rome, vvas contrary to her doctrine, I thought good to make one triall more before I reſolued and therfore having the aduize of diuerſe learned phiſitiõs to goe to the ſpavv for the health of my bodie I thought god to make a vertue of neceſſitie, and to get leaue to goe the rather for the ſatiſfactiõ of my ſoule, hoping to find ſome greater offẽce in the ſeruice of the Church of Rome, then I had don in her bookes, that ſo I might retorne better contẽted to perſecute and abhorre the Catholikes at home, after I ſhold find them ſo vvicked and Idolatrous abroad as they vvere in euery pulpit in England affirmed to be. For this purpoſe before I vvold frequent their Churches, I talked vvith ſuch learned men as I cold meete vvithall, and did of purpoſe diſpute againſt them, and vvithall the vvitt and learning I had both iuſtifie the doctrine of England eſtabliſhed by lavv and obiect the ſuperſtition and Idolatrie vvhich I thought they might committ, eather vvith the Images in the Church, or vvith the Sacrament of the Altat.

12 There comon Anſvveare vvas that vvhich by experience I novv find to be true, vz. that they doe abhorr all Idolatry and ſuperſtitiõ, and do diligently admoniſh the people to take heede therof. And that they vſe Images for no other purpoſe, but only for a deuout memory and repreſentation of the Church triumphãt vvich is moſt fit to be made in the ty me and place of prayer, vvhere after a more ſpecial mãner vvee ſhould vvith all reuerẽce haue our converſation amongſt the Saincts in Heauen.

And for the B. *Sacrament* they doe not vvorſhipp the *Accidents* vvhich they ſee but the ſubſtãce vvich they beleiue, and ſurely if Chriſt be there truely and Really preſẽt (as your Mr. ſeemeth to graunt he is) he is as much to be vvorſhipped as if vvee ſavv him vvith our bodily eies; Neither is there any more Idolatry in the one then in the other. If our Bleſſed Sauiour him ſelf ſhold viſibly appeare in perſon as he vvas vppon the Earth, Ievves and Infidells vvold hold it for Idolatrie to vvorſhip him,

and

and vvold crusifie hym again, and so vvold al Heretiques also, vvho refuse to vvorshipp hym in the Sacrament vvhere he is really present.

13 After diuers other obiections vvhich I made, not so much because j vvas not, as because j desired not to be satisfied j came to the popes supposed pride and tiranny ouer Kings and Princes, and told them of the most horrible treason intended and practised by Catholikes aganist your Maiestie vvhich hath not yet bee judicially cõdemned by the Church of Rome. They all seemed to abhorr the fact as much as the best subiects in the vvorld and much more to fauor, and defend the autority of their Kinges and Princes, then Heretiks doe. And they said that althongh your Maiestie vvere out of the Church, yet they doubted not but if cõplaint vvere made in a Iudiciall proceeding, that fact shold be iudicially condemned. In the mean tyme it vvas sufficient that all Catholique vvriters did condemne it and that the pope by his breue had condemned it, exhorting the Catholikes of England to al Christian patience and obedience. As for any other autoritie or superioritie of the pope then such as is spirituall and neceſſary, for the vnitie of the Church, I haue mett vvith none that doe stand vppon it.

14 So that vvher as my hope vvas that by finding out the corruptions of the Church of Rome, I shold grovv farther in loue vvith the Church of England, and ioyfully retorne home, and by inveighing aganist the Papists, both enioy my present preferments, and obtaine more and more, I savv the matter vvas like to fall out cleane contrary. It is true in deed that there are many corruptions in all states. God hath no vvheat field in this vvorld, vvherin the Diuell hath no tares grovving, and there are no tares more ranck then those that grovv among the vvheat. For *optimi corruptio peſsima*, and vvhere grace aboundeth, if it be contemned, there synne aboundeth much more. But seing both my reading and experience hath novv taught me, that the truth of Christian Religion taught and practized at this

this day in the Church of Rome, and all the obedient members therof; is the very same in substance, vvhich vvas prefigured and propheſied from the begining of the vvorld, perfected by Christ hym self, deliuered to his Apostles, and by them and their succeſſors perpetually and vniuersally in one vniformity practized vntill this day vvithout any substantiall alteration. And that the nevv Religion of England, vvherin it doth differ hath no ground, but eather the pleasure of the Prince, and parlament, or the common cry and voice of the people, nor no constancie or agreement vvith it self, vvhat shold I novv doe? It is not in my povver not to knovv that vvhich I doe knovv, nor to doubt of that vvhich I haue spent so much time, and taken so much paines, and bestovved so much cost, and made so many trialls to finde. And yet I knovv if I shold yeild to be reconciled to the Church, I shold be for this vvorld in all likelihood, vtterly vndone; and that vvhich greiued me more, I shold be reiected of your Majestie my most Redoubted Lord ād Master, and despised by all my deare frends and Louers in England.

15 These vvere my thonghtes at the spavv, vvhich did so vex and afflict my soule, as that the vvaters cold doe my body no good at all, but rather much hurte. Neuer theles I auoided the company of Catholikes, abstained from the Church, and did both dispute and vvrite against the Church of Rome as occasion vvas offred. I still hoped that time vvold giue me better counsell, and therfore resolued to goe from the spavv to Heidelberg to doe my duty there. In the mean time I thought vvith my self, It maybe god hath moued his Maiesties heart to thincke of peace and reconciliation. I knovv his disposition vvas so in the begining, and I remember Mr. Gausabon told me vvhen I brought hym out of france, that his Errand vvas nothing els. But to mediate peace betvvixt the Church of Rome, and the Church of England. Therfore I thought, before I vvold submitt my self to the Church of Rome, I vvold vvrite vnto Master Causabon such a letter as he might shevv vnto your Majestie contai-

ning ſuch conditions as I thought might ſatiſſy your Majeſtie if they vvere performed by the Church of Rome. The copie of vvhich letter is to longe here to ſett dovvne. But vvhen Maſter Cauſabon aunſvveared me that he knevv your Majeſtie vvas reſolued to haue noe ſocietie vvith the Church of Rome vppon any condition vvhatſoeuer, and that it vvold be my vndoing if thoſe my letters ſhold come to your Majeſties handes, or of thoſe that bare the ſvvay, I began to deſpaire of my retorne into England, vnles I vvold ouerthrovv bothe the health of my bodie ād the quiet of my mind, and eather vtterly damne my ovvne ſoule, or greatly endanger not only my living and credit, but my life it ſelf alſo, by reaſon of your Majeſties diſpleaſure and the ſeueritie of the Statuts made, and in force againſt Catholikes, and Catholike Religion.

16 There is a ſtatute in England made by *King Henry*, the 8. to make him ſupreame head of the Church in ſpiritual and Eccleſiaſtical cauſes, vvhich ſtatute enjoyns all the ſubjects of England, one payne of death to beleiue, and to ſvveare they doe beleiue that it is true. And yet all the vvorld knovves if *King Henry*, the 8. cold haue gotten the Pope to diuorce *Q. Katheriue*, that he might mary *Anne Boleigne*, that ſtatute had neuer bin made by him, and if that Title had not enabled the King to pull dovvne Abbeys, and Religious houſes, and giue them to lay men, the Lords and Comons of that time vvold neuer haue ſuffred ſuch a ſtatute to be made. This ſtature vvas continued by *Q. Elizabeth*, to ſerue her ovvne turne, and it is confirmed by your Majeſtie to ſatiſſie other men. And yet your Majeſtie yeildeth the Church of Rome to be the mother Church, and the B. of Rome to be the cheef B. or Primate of all the VVeſterne churches, vvhich I doe alſo verily beleiue, and therfore I doe verely thincke he hath, or ought to haue ſome ſpirituall Iuriſdiction in England. And although in my yonger daies, the faſhion of the vvorld made me ſvveare as other men did (for vvhich I pray god forgiue me) yet I euer doubted, and am novv reſolued that noe Chriſtian

ſtian man can take that oath vvith a ſafe conſcience, neather vvill I euer take it, to gaine the greateſt preferment in the vvorld.

17 There is an other ſtatute in England, made by *Queene Elizabeth*, and confirmed by your Majeſtie that it is death for any Engliſh man to be in England, being made a preiſt by autorite deriued, or pertended to be deuired from the B. of Rome I cannot beleiue that I am a preiſt at all, vnleſs I be made by autoritie deriued from Gregory the great from vvhence all the Biſhops in England haue their being, if they haue any being at all.

18 There is an other ſtatute in like manner made and cõfirmed, that it is death to be reconciled by a Catholike Preiſt, to the Church of Rome, I am perſuaded that the Church of Rome is our Mother Church, and that no man in England can be ſaued, that continues vvillfully out of the viſible vnitie of that church, and therfore I cannot chuſe but perſuade the people to be reconciled ther vnto if poſſibly they can.

19 There is an other ſtatute in like manner, made and cõfirmed, that it is death to exhort the people of England to Catholike Romane Religion, I am perſuaded that the religion perſcribed, and practiſed by the Church of Rome is the true Catholike religion, vvhich I vvill perticularly juſtifie and make playne from point to point, if god giue tyme and opportunitie, and therfore I cannot chuſe but perſuade the people therunto.

It may be theſe are not all ſeuerall ſtatuts, ſome of them may be members of the ſame, (for I haue not my bookes about me to ſearch) but I am ſure all of them doe make ſuch feonies and treaſons, as vvere the greateſt vertues of the primitiue Church, and ſuch as I muſt needs confeſs my ſelf, I cannot chuſe if I liue in England, but endeauor to be guiltie of, and then it vvere eaſy to find puritanes ynough to make a Iury gainſt me, and there vvold not vvant a Iuſtice of peace to giue ſentence, and vvhen they had don, that vvhich is vvorſe then

the perſecution it ſelf, they vvold all ſvveare ſolemnly that Doctor Carier vvas not put to death for Catholicke Religion, but for feloine and treaſon. I haue no hope of protection againſt the Cruelty of thoſe lavves, if your Majeſtie be reſolued vppon no conditions vvhat ſoeuer, to haue no ſocietie at all, nor no comunion vvith the Church of Rome. And therfore vvhilſt the Caſe ſo ſtandes, I dare not retorne home againe. But I cannot be altogether out of hope of better nevvs before I die, as long as I doe beleiue that the Saincts in heauen doe rejoice at the converſion of a ſynner to Chriſt, and doe knovv that your Majeſtie by your birth, hath ſo great an Intereſt in the Saincts of heauen, as you ſhal neuer ceaſe to haue vntill you ceaſe to be the ſonne of ſuch a mother, as vvold rejoice more then all the Reſt for your converſion. And therfore I aſſure my ſelf that ſhe vvith all the reſt doe pray that your Majeſtie before you die may be militant in the communion of that church vvherin they are triumphant.

And in this hope I ame gon before to joyne my prayers vvith theirs in the vnitie of the Catholike Church. And doe humbly pray your Majeſtie to perdon me for doing that vvhich vvas not in my povver to auoid: and to giue me leaue to liue, vvhere I hope ſhortly to die, vnles I may hope to doe your Majeſtie ſeruice, and vvithout the preiudice of any honeſt man in England, to ſee ſome vnitie betvvixt the Church of England, and her mother the Church of Rome. And novv having declared the means of my converſion to Catholike Religion: I vvil breifly alſo ſhevv vnto you the hopes I haue to doe your Majeſtie no ill ſeruice therin.

CAPIT

CAPIT. II.

The hopes I haue to doe your Majestie no ill seruice in being Catholike.

MY first hope that your Majestie vvill accept of that for the best seruice I can doe you, vvhich doth most further the glorie of our Blessed Sauiour, and my ovvne saluation. Indeed there are kingdomes in the vvorld, vvhere the chiefe care of the Gouernor is, *Non quam bonis ipsime, sed qua subditis.* such vvere the heathen king domes vvhich Saint Augustine describs in his, 2. *de Ciuit. Dei, cap.* 20. In such comon vvealths the vvay to be good subiects is not to be a good man, but to serue the tymes and the turnes of them that beare the svvay vvhat soeuer they are. But if it be true, that as some holy and learned fathers teach eth, that in a vvell ordered gouerment there is, *eadem felicitas vnius hominis ac totius ciuitatis,* then I am sure that it must follovv that in a comon vvealth truly Christian there is, *eadem virtus boni viri, ac boni Ciuis.* And therfore being a Minister and Preacher of England, if I vvill rather serue your Majestie then my self, and rather procure the good of your kingdome then my ovvne preferment, I am bound in duty to respect and seeke for those things aboue all other, that may aduance the honor of god, and the saluation of my ovvne soule, and the soules of those vvhich doe any vvay belong to my charge; and being sufficiently resolued, that nothing can more aduance the honor of our Sauiour and the comon saluation, then to be in the vnitie of his Church, I haue done you the best seruice I cold at home, by preaching peace and reconciliation, and being not able for the malice of the times to stand any longer in the breach at home, I thinck it safest in this last cast to looke to myne ovvne game, and by my daily prayers and dying to doe yong Majestie the same seruice in the vnitie of the Church, vvhich by my daily preaching and liuing I did endeauor to doe in the midst of the Schisme.

2 And although it be sufficient for a Man of my profession to

respect only matters of heauen, and of an other vvorld, yet by-cause this vvorld vvas made for that other, I haue not regarded my ovvne estate, that I might respect your Majesties therin, and after long and serious meditation, vvhich Religion, might most honor your Majestie euen in this vvorld, I haue conceaued vndoubted hope that there is no other Religion that can procure true honor and securitie to your Majestie and your posteritie in this vvorld, but the true Catholike Romane religion, vvhich is the very same, vvherby all your glorious predecessors haue bin aduanced and protected one Earth and are euerlastingly blessed in heauen.

3 The first reason of my hope is the promise of god him self to bless and honor those, that bless his church and honor hym, and to curse and confound those that curse his church and dishonor hym, vvhich he hath made good in all ages. There vvas neuer any man, or cittie, or state, or Empire so preserued, and aduanced, as they that haue preserued the vnitie and aduanced the prosperitie of the Church of Christ, Nor euer any bin made more miserable and inglorious then they that haue dishonored Christ, and made hauock of his Church by Schisme and heresie.

Yf I had leasure and bookes, it vvere easy for me to en large this point vvith a long enumeration of particulars. But I thinck it needles, because I cannot call to mynd any example to the contrary, except it be the state of *Queene Elizabeth*, or some one or tvvo other, lately fallen from the vnitie of the Catholike Church, or the state of the great Turke, that doth still persecute the Church of Christ, and yet continues in great glorie in this vvorld. But vvhen I consider of *Queene Elizabeth*, I find in her many singularities, she vvas a vvoman, and a Maiden Queene, vvhich gaue her many advantages of admiration, she vvas the last of hir race, ad needed not care vvhat became of the vvorld after her ovvne daies vvere ended. She came vpon the Remainders of deuotion and Catholike Religion,

vvhic I

vvhich like a bovvle in his courſe, or an Arrovvin his flight, vvold goe one for a vvhile by the force of the firſt mouer, and ſhe had a practize of maintaining vvarris among her Neighbours (vvhich became a vvoman vvell) that ſhe might be quiet at home. And vvhatſoeuer proſperitie or honor there vvas in her daies, or is yet remaining in England, I cannot but a ſcribe it to the Church of Rome, and to Catholicke Religion, vvhich vvas for many hūdred yeares to geather, the firſt mouer of that Gouerment, and it is ſtill in euery ſettled kingdome, and hath yet left the ſtepps, and ſhadovv therof behind it, vvhich in all likelihood cannot continue many yeares vvithout a nevv ſupplie from the fountaine.

5 As for the honor and greatnes of the Turke and other Infidels, as it reacheth no farther then this life, ſo it hath no begining from aboue this vvorld, and if vvee may beleeue S^t. Ambroſe, thoſe honors are conferred rather by gods permiſſion, then by his donation, being indeed ordained, and ordered by his prouidence, but for the ſynnes of the people, conferred by the Prince that rules in the aire. It is true that the Turkiſh Empire, hath novv continued a long time, but they haue other principles of ſtate to ſtand vppon. The continuall guard of rooooo. ſoldiars, vvherof moſt of them knovv noe parents, but the Emperor. The Tenure of all his ſubiects vvho hold all in *capite ad voluntatem Dominj*, by the ſeruice of the ſvvord, their enioyned ſilence, and reuerence in matters of Religion, and their facilitie in admitting other Religions as vvell as their ovvne to the hope of ſaluation, and to tolerate them, ſo that they be good ſubiects.

In Luc. 4. Et alibi.

Theſe and ſuch like are principles of great importance to encreaſe an Empire, and to maintayne a Temporall ſtate. But there is no ſtate in Chriſtendome that may endure theſe principles, vnleſs they mean to turne Turks alſo, vvhich although ſome be vvilling to doe, yet they vvill neather hold in Capite, nor hold theyr peace in Religion nor ſuffer theyr King to haue

ſuch

ſuch a guard about hym, nor admitt of Catholike Religion ſo much as the Turcke doth.

6 It is moſt true, vvhich I gladly vvrite, and am ſo out vvithall the honor I can of your Mtie. to ſpeake that I thinck there vvas neuer any Catholike King in England, that did in his time more embrace and fauor the true bodie of the church of England, then your Majeſtie doth that ſhadovv therof, vvhich is yet left, and my firme hope is, that this your deſire to honor our Bleſſed Sauiour in the ſhadovv of the Church of England, vvill moue him to honor your Majeſtie ſo much as not to ſuffer you to die out of the bodie of his true Catho; Church, and in the mean time to lett you vnderſtand that all honor that is intended to him by Schiſme, and hereſie doth redound to his great diſhonor, both in reſpect of his Reall, and of his Myſticall bodie.

7 For his Reall bodie it is not as the vbiquitaries vvold haue it euery vvhere, as vvell vvithout the Church as vvith in, but only vvhere him ſelf vvold haue it, and hath ordained that it ſhold be, and that is only amongſt his Apoſtles and Diſciples, and their ſucceſſors in the Catholike Church, to vvhom he deliuered his Sacraments and promiſed to continue vvith them vntill the vvorlds end, ſo that although Chriſt be preſent in that Schiſme, by the povver of his deitie, (for ſo he is preſent in hell alſo) yet by the grace of his humanitie, by participation of vvhich grace only there is hope of ſaluation, he is not preſent there at all, except it be in corners, and priſons, and places of perſecution. And therfore vvhatſoeuer honor is pretended to be don to Chriſt in Schiſme and hereſie, is not don to him, but to his vtter Enemies.

8 And for his Miſticall bodie vvhich is his Church and Kingdome, there can be no greater diſhonor don to Chriſt, then to maintayne ſchiſme, and diſſention therin. VVhat vvold your Majeſtie thincke of any ſubjects of yours, that ſhold goe about to raiſe ciuill diſſention or vvarrs in your Kingdome, and of

thoſe

hoſe that ſhold foſter, and adhere vnto ſuch men? It is the faſhion of all Rebells vvhen they are in Armes, to pretend the ſafety of the King, and the good of the Countrey; but pretend vvhat they vvill, you cannot account ſuch men any better then Traytors. And ſhall vvee beleiue that our Bleſſed Sauiour the King of Kings doth ſitt in heauen, and eather not ſee the practiſes of thoſe that vnder color of ſerving him vvith Reformation, doe nothing els, But ſerue they ovvne tornes, and diſtract his Church that is his Kingdome one earth, vvith ſedition? Or ſhall vvee thincke that he vvill not in time revenge this vvronge? Verely he ſeeth it, and doth regard it, and vvill in time revenge it.

But I hope and pray that he may not revenge it vppon you, nor yours, but rather that he vvill ſhevv that your deſire to honor hym, is accepted of hym, and therfore vvill moue you to honor your ſelf, and your poſteritie, vvith beſtovving the ſame your fauor vppon his Church in the vnitie therof, vvhich you doe novv beſtovv in the Schiſme, and that he vvill revvard both you and yours for the ſame according to his promiſe, not only vvith euerlaſting glory in heauen, but alſo vvith long continued temporall honor and ſecuritie in this vvorld. And this is the firſt reaſon of my hope grounded vppon the promiſe of god.

The ſecond Reaſon of my hope, that Catholike Religion may be a great means of honor and ſecuritie, to your Majeſties poſterity, is taken from the conſideration of your Neighbours, the Kings and Princes of Chriſtendome; among vvhom there is no ſtate Ancient, and truly honorable, but only thoſe that are Catholike. The reaſon vvherof I take to be, becauſe the Rules of Catholike Religion are Eternal, vniuerſall and conſtant vnto them ſelues, and vvith all ſo conſonāt vnto Majeſtie and greatnes, as they haue made and preſerued the Catholike Church moſt Reuerent and venerable through out the vvorld for theſe 1600. years, and thoſe Temporall ſtates that haue bin

conformable thervnto, haue bin alvvais moſt honorable, and ſo are like to continue, vntill they hearken vnto Schiſme. And as for thoſe that haue rejected and oppoſed the Rules of Catholike Religion, they haue bin driuen in ſhort time to degenerate, and become eather Tyrannical, or popular, your Majeſtie I knovv doth abhorr tyranny, but if Schiſme and hereſie might haue their full ſvvinge ouer the ſeas, the very ſhadovv and Reliques of Majeſtie in England, ſhold be vtterly defaced and quickly turned into Heluetian, or belgian popularity, for they that make no conſcience to prophane the Majeſtie of god and his Saincts, in the Church. vvill after they feele their ſtrēgth make no bones to violate the Majeſtie of the King, and his Children in the comon vvealth.

11 I knovv vvell that the Puritanes of England, the Hugenots of France, and the Geuſes of Germany, to gether vvhith the Reſt of the Caluiniſts of all ſorts are a great faction of Chriſtendome, and they are glad to haue the pretence of ſo great a Majeſtie to be their cheif, and of your poſteritie to be their hope, but I cannot be perſuaded, that they euer vvill or can ioyne together to aduance your Majeſtie, or your children, farther then they may make a preſent gayne by you. They are not agreed of their ovvne Religion, nor of the principles of Vniuerſal and Eternal truth, and hovv can they be conſtant in the Rules of particular, and tranſitory honor, vvhere there is *Nullum Principium ordinis*, there can be *Nullum Principium honoris*, ſuch is their Caſe, there is a voice of Confuſion a mong them as vvell in matters of ſtate as of Religion. There povver is great but not to ædification but deſtruction. They ioyne together only againſt good order, vvhich they call the Common Enemy, and if they can deſtroy that, they vvill in all likelihood turne their fury againſt them ſelues, and like Diuells torment, like ſerpents deuoure one another. In the mean time if they can make their Bourgers, Princes, and turne old Kingdomes in to nevv ſtates, it is lyke ynough they vvill doe it, but that they vvill euer agree tog ether

to

to make any one Prince, King, or Emperor ouer them all, and yeild due obedience vnto hym further then eather theyr gayne ſhall allure them, or his ſvvorld ſhall compell them, that I cannot perſuade my ſelf to beleiue. And therfore I cannot hope that your Majeſtie or your poſteritie can expect the like honor or ſecuritie from them, vvhich you might doe from Catholike Princes, if you vvere ioyned firmely to them in the vnitie of Religion.

12 The third reaſon of my hope that Catholicke Religion ſhold be moſt auailable for the honor and ſecuritie of your Majeſtie, and your children, is taken from the conſideration of your ſubjects, vvhich can be kept in obedience to god, and to their King by no other Religion, and leaſt of all by the Caluiniſtes for if their principles be receaued once, and vvell droncke in, and digeſted by your ſubjects, they vvill openly maintayne that god hath as vvell predeſtinated men to be Trayters, as to be Kinges, and he hath as vvell predeſtinated men to be Theeues, as to be Iudges, and he hath as vvell predeſtinated that men ſhold ſynne, as that Chriſt ſhold die for ſynne, vvhich kind of diſputations I knovv by my experience in the Countrie that they are ordinarie, among your Country Caluiniſtes, that take them ſelues to be learned in the ſcriptures, eſpecially vvhen they are mett in the Alehouſe, and haue found a vveaker brother vvhom they thinck fitt to be inſtructed in theſe profound myſteries. And hovv ſoeuer they be not yet all ſo impudent, as to hold theſe concluſions in playne termes, yet it is certaine they all hold theſe principles of doctrine, from vvhence vvorking heads of greater libertie, doe at their pleaſures dravv theſe conſequences, in their liues, and practiſes. And is this a Religion fitt to keepe ſubjects in obedience to their Soueraigns?

13 Here I knovv the great Maſters of Schiſme, vvill neuer leaue objecting the horrible treaſon of certaine Catholikes a againſt your Majeſtie, vvhich if the Diuell had not vvrote to

their handes they had had little to ſay againſt Catholike Religion before this day. But I humbly intreat that the fact of ſome fevv men, may not be for euer objected againſt the truth of a generall Rule. It is not the queſtiō vvhich Religiō vvill make all your ſubjects true, but vvhich Religion is moſt like to make all true. It is certaine there be Traitors againſt god and man, of all Religions, and Catholikes as they are the beſt ſubjects, ſo vvhē they fall to it they are the vvorſt Traitors. But if vvee vvill looke vppon Examples or conſider of reaſons. The Catholike is the only religion, vvhich as it doth duly ſubordinate Kinges vnto god, ſo doth it effectually bind ſubjects to performe all lavvfull obedience vnto their Kinges. I vvill not repeat examples, becauſe the Ancient are tædious, and the preſent are odious. But if their can be but one King named in all the vvorld, that did euer receaue honor from Caluiniſts farther then to be their *Champion, or Protector*, vntill their turne vvere ſerued, then I may be content to beleiue that your Majeſtie, and your Familie ſhall receaue perpetuitie from them. But if your Caluiniſts doe profeſs to honor you, and all other Caluiniſtes doe ouerthrovv their Kinges and Princes vvher ſoeuer they can preuaile, I can hardly beleiue that yours doe mean any more good earneſt then the Reſt. There is certainly ſome other matter that they are content for a tyme to honor your Majeſtie, it cannot be their Religion that ties them to it, for it doth not tie them to it ſelf. There is no principle of any Religion, nor noe article of any faith, vvhich a Caluiniſt vvill not call in queſtion, and eather altogether deny, or expound after his ovvne fancy, and if he be reſtrained, he cries out by and by, that he cannot haue the libertie of his conſcience. And vvhat bond of obedience can there be in ſuch Religion?

14 It is commonly objected by ſtates mē that it is no matter vvhat opinions men hold in matters of Religion, ſo that they be kept in avve by Iuſtice, and by the ſvvord: Indeed for this vvorld it vvere no matter at all for Religiō, if it vvere poſſible vvithout it

to doe Iustice, and to keepe men in awe by the sword. In Military estates whilest the sword is in the hand, there is the less need of Religion, and yet the greatest and most Martiall states that euer were, haue bin willing to vse the conscience and reuerence of some Religion or other to prepare the subiects to obedience. But in a peaceable gouerment, such as all Christian Kingdomes doe profess to be, if the Reyns of Religion be lett loose, the sword comōly is to weeke, and comes to late, and wilbee likee ynough to giue the daye to the Rebell, and seing the last and strongest bond of Iustice is an oath which is a principall act of religon, and were but a mockerie, if it were not for the punishent of hell, and the Reward of heauen, it is vnpossible to execute Iustice without the help of Religion. And therfore the neglect and comtemp of Religion hath euer bin, and euer shalbee the forerunner of destruction in all settled states whatsoeuer.

15 The Diuell that intendeth the destruction as well of bodies, as of soules, and of whole states, as of perticular men, doth not comonly begin with mens bodies, and with matters of state, but being hym self a spirit, and the father of lies, he doth first insinuate him self in to mens vnderstandings by false principles of Religion, wherinto he hath the more easie entrance, because he hath persuaded their Gouernors to beleiue that it is no great matter what opinions men hold in matters of Religiō, so that they looke well into their actions, and keepe them in obedience, which persuasion is all one as if the Enemy that beseigeth a cittie shold persuade the garrison that they might surrender the castle vnto hym well ynough and keepe the base towne, and all the people of the towne to them selues. But whē the diuell hath preuailed so farr, as by false opinions in matters of the first truth that is of Religion, to get the vnderstanding, in possession, which is the Castle as it were, and watcht ouer both of the soule, and bodie, and state, and all, he will peraduenture dissemble his purpose for a while, and by slandering of the

truth and pleasing them vvith the Trifles of the vvorld, (vvhich by gods permission are in his povver) make men beleiue, that the vvorld is amended, for *Nemo repentè fit pessimus*, but shortly after vvhen he seeth his time, he vvill out of his *Arsenale of false* apprehensions in vnderstanding, send forth such distorted Engines of life and action, as vvill easily subdue both bodie, and goodes, and states, and all to his deuotion.

16 The Caluinisticall Preacher, vvhen he hath gotten his honest abused, and misguided flocke about hym, vvill cry out against me for this Popish collection, and call god and them to vvitnes, that he doth daily in his sermons exhort men to good vvorkes, and to obedience vnto the Kinges Majestie, and am not I and my brethren saith he and our flocke, as honest, and as Ciuill men, as any Papist of them all? For my ovvne part I vvill not accuse any Caluinist though I cold, neither can I excuse all Papists, though I vvold. *Iliacos intra muros peccator & extra!* But I must neuer forget that most true and vvise obseruation vvhich the Noble and learned *Sr. Francis Bacon*, maketh in one of his first Essayes, vz. that all Schismaticks vtterly failing in the Precepts of the first Table concerning the Religion and vvorship of god, haue Necessitie in Policie to make a good shevv of the second Table, by their Ciuile and demure conversation tovvards men. For othervvise they shold at the first appeare to be, as aftervvards they shevv them selues to be altogether out of their ten commandements, and so men vvold be as much ashamed to follovv them at the first, as they are at the last. It is a sure Rule, of Policie, that in euerie mutation of state, the Authors of the Change, vvill for a vvhile shevv themselues honest, rather of spite then of conscience, that they may disgrace those, vvhom they haue suppressed, but it doth neuer hold in the next generation. You shall scarce heare of a Puritane father, but his sonne proues eather a Catholike or an Atheist: Mutinous soldiars vvhilst the Enemy is in the fields vvil be orderly, not for loue of their general, but for feare of

the Enemie, but if they be not held in the Ancient discipline of vvarrs, they vvill vppon the least truce or cessation, quickly shevv them selues.

17 And as for their exhortations to obedience to your Majestie, vvhen they haue first infected the vnderstanding of your subjects, vvhith such Principles of Rebellion, as haue disturbed, and ouerthrovvne all other states vvhere they had their vvill, it is a Ridiculous thing to thincke vppon such exhortations, and all one as if a phantasticall fellovv, finding a heard of yonge Cattell in a close, shold first breake dovvne the hedges, and then crie lovvd to the Cattell, they doe not venture to goe out, nor to seeke any fatter Pasteur for feare they be put into the pound, and if they chance to feed vvhere they are, because they haue no experience of other, and to tary in the Close for an hovver or tvvo, then the vnhappy fellovv shold run to the ovvner of the Cattell, and tell him vvhat great seruice he had don hym, and hovv he had kept his cattell in the Close, by his goodly charmes and exhortations. Lett them say vvhat they list of their ovvne honesty, and of theyr exhortations to obedience, as long as they doe freely infect the Peoples soules, vvith such false opinions in Religion they doe certenly sovv the seeds of disobedience, and Rebellion in mens vnderstandings, vvhich if they be not prevented by your Majesties giuing vvay to Catholike Religion, vvill in all likelihood spring vpp in the next generation to the great preiudice, and molestation of your Majestie, and your posteritie. So that vvhether I doe respect heauen, or earth, my ovne soule, or the seruice of your Majestie, God, or your Neighbours, or your subjects, my assured hope is, that by ioyning my self to the Catholike Church, I neither haue don, nor euer shall doe any ill duty or seruice, vnto your Majestie.

18 But perhaps there is such oppositiõ both in matter of doctrine, and in matter of state, as it is vnpossible that euer there shold be

any

any Reconciliation in at all betvvixt the Church of England, and the Church of Rome, of vvhich I humbly pray your Majestie to giue me leaue to shevv to you vvhat I haue obserued.

19 It is true the breach hath continned novv these many yeares, and it is much increased by so long continuance so that it vvas neuer greater, then it seems to be at this day, nor neuer more dangerous to deale vvith all, for if aman doe but goe about to stopp it, there ariseth presently a great and fearfull noise, ād roaring of the vvaters against him, but yet neuertheles the greatnes of the noise ought not to discourage vs, but rather to giue vs hope, that although it be vvide, yet it is but shallovv and not farr from the bottome, as proceeding from affection, vvhich is suddain and violent, and not from judgmēt, vvhich is quiet, constant, and alvvaies like it self for if a Man aske in cold bloud, vvhether a Roman Catholike may be saued, the most learned church man vvill not deny it. And if a Man aske vvhether a Roman Catholike may be a good subject, the most vvise states man vvill easily graunt it; May vvee be both saued then vvee are not deuided in god? May vvee be both good subjects, then vvee are not deuided in the King. VVhat Reason is there then that vvee shold be thus hotly and vnplacably diuided?

20 Truly there is no reason at all, but only the violence of affection, vvhich being in a course cannot vvithout some force bestaied. The multitude doth seldome or neuer judge according vnto truth, but according vnto Customes. And therfore hauing of purpose bin breed, and brought vpp in the hatred of Spaniards, and Papists cannot chuse but thincke they are bound to hate them still, and that vvhosoeuer speaketh a vvord in fauor of the Church of Rome, or of Catholike Religion, is their vtter Enemie. And the Puritanical Preacher, vvho can haue no being in Charitie, doth neuer cease by falsifications, and slaunders, to blovv the coales, that he may burn them, and vvarme him self.

But

But if our Majestie shal euer bé pleased to comaund those makebates to hold theyr peace a vvhile, and to say nothing but that they are able to proue by sufficent autoritie before those that are able to jugde, and in the mean time to admitt a conference of learned and moderate men one eather sade, the people vvho are novv abused, and vvith the light of the Ghospell held in extreame ignorance, are not yett so vncapable, but they vvilbe glad to heare, of the truth, vvhen it shabbee simply and euidentlie deliuered by honest men, and then they vvil plainly see, that their *Light* of the *Ghospeel*, vvhich they so much talk of is but a counterfayt light in a Theeues lanterne, vvherby honest mens eyes is dazeled, and their Purses robbed. And it vvill also appeare that there is not indeed any such irreconciliable opposition betvvixt the Church of England, and the Church of Rome, as they that liue by the Schisme, doe make the vvorld beleiue there is, neather in matter of doctrine, nor matter of state.

21 For matter of doctrine there is no reason that your Majestie or the Kingdome shold be molested, or burdened for the maintenance of Caluinisme, vvhich is as much against the Religion of England, as it is against the Religion of Rome, and vvill by Necessarie consequence ouerthrovv not only the Catholike Church, the Communion of Saincts, and the forguienes of synnes, but also all the articles of the Creed, saving only so much as the Turcke him self vvilbe content to beleiue, vvhich vvilbe easie to proue vppon better leasure.

The Doctrine of England is that vvhich is contained in the Common prayer booke and Church Catechisme confirmed by act of Parlament, and by your Majesties Edict, vvherin all Englishmen are baptised, and ought to be confirmed, and therfore there is some reason that this shold be stood vppon.

But this Doctrine in most of the mayne pointes therof, as hath bin touched before, and requireth a Iust treatize to sett dovvne in perticular doth much differ from the Current opini-

ons and Catbechiſmes of Caluiniſme, or doth very neere agree vvith, or at leaſt not contradict the Church of Rome ifvvee liſt vvbith patience to heare one another. And thoſe points of doctrine vvherin vvee are made to be at vvarrs vvith the church of Rome vvhether vvee vvill or not, doe rather argue the Corruptions of that ſtate, from vvhence they come, then are argued by the groundes of that Religion vvher vppon they ſtand, and the contradiction of doctrine hath followed the alteration of ſtate, and not the alteration of ſtate bin grounded vppon any truth of doctrine.

22 For vvhen the breach vvas reſolued vpppon for the perſonall and perticular eaſe of King Henry the 8. and the Children of his latter vviues, it vvas neceſſary to giue euery part of the Comon vvealth, contentment, for vvhich they might hold out in the heat of affection, and ſtudie to maintayne the breach otherviſe it vvas likely that in the clernes of Iugmēt it vvold quikly haue grovvē together againe, and then the Authors therof muſt haue bin excluded, and giuen account of their practize,

23 Therfore to the Lordes and Fauorites of the Court vvere giuen the landes and inheritance of the Abbeys, and Religious houſes, that having once as it vvere vvaſhed their hands in the bovvels and bloud of the Church, both they and their poſteritie might be at vtter defiáce therevvith. And ſo having overthrovvn and prophaned the good vvorkes, of the Saincts, it vvas neceſſary for them to gett them Chaplains that might both diſpute, preach and vvrite againſt the merites of good vvorkes, the Invocation of Saincts, the ſacrificie of the Altar, prayer for the dead, and all ſuch points of Catholike doctrine, as vvere the grounds of thoſe Churches and Religious houſes, vvhich they had ouerthrovvne and prophaned. And it vvas not hard for thoſe chaplains by ſome ſhevv of ſcripture to proue that vvhich their Lordes, and their followvers vvere ſo vvilling to beleeue.

24 To the Commons vvas giuen great hope of Releife for their pouertie, eaſe of ſubſidies, and of the burden of ſo great a Cleargie,

gie, and many other goodly gay Nothings. And for the preſent they ſhold haue liberty, and the benefitt of the comō lavv, that is leaue, to liue by ſuch lavves as them ſelues liſt to make, and to contemne the autority of the Church, vvhich although it vvere for their benefit euery vvay, yett becauſe it croſſed their affections, like vvayvvard Children they cold neuer abide it. And vvas not this reaſon ynough for them to hold out the breach and to ſtudie ſcripture them ſelues, that they might be able to confute confeſſion, ſatiſfaction, pennance, and to declayme againſt all that Tyranny of the Church of Rome, vvherby them ſelues, and their forefathers had bin kept in avv and obedience vnto god, and their Kings?

25 To the Clergie men that vvold turne vvith the times, beſids the poſſibility of preſent preferment by the alteration, vvas giuen ſhortly after leaue to mary, and to purchaſe, and to enioy the profitt and pleaſure of the vvorld, as vvell as the Laitie. And vvhat Carnall mynded Moncke, or Preiſt, vvold not vvith might and maine keepe opē the breach, after he vvas once plonged in it, rather then be in danger to forgoe ſo pleaſing a comoditie, Hence did ariſe a Neceſſitie of ſpeaking, and vvriting againſt, vovves, Virginity, Pouerty, Faſting, Praying, VVatching, obedience, and all that auſteritie of life, vvhich is by the Lavves of the Church required in a Monaſticall, and Preſtly Conuerſation.

26 Vppon theſe conditions, the Lordes, the Commons, and the Cleargie, vvere content to beleiue that the King vvas ſupreame head of the Church of England, not that they did thinck ſo indeed, or that they deſired to augment his autoritie, but that they might be protected by hym, ād freely enioy thoſe commodities, vvhich they thought Schiſme had brought vnto them, and feared the vnitie of the Church might again take from them. Hence did ariſe a Neceſſitie of inveighing againſt the Pope, and the Church of Rome, as againſt *Amichriſt* and *Babilon*, and the greateſt Enemies of the ſtate of England.

In so much that that cleargie Man vvas most acceptable to them, and in their opinion most vvorthy of preferments, that cold most confidently preach, and vvrite the most fovvle, and monstruous assertions of the Pope, and the Church of Rome, though they vvere neuer so false. These and such like are those temporall respects, vvhich vvold fayne seeme the daughters of those doctrines, vvhich them selues haue brought forth, and to bedeuided from the Catholike Church by doctrine, vvhen they them selues haue caused the doctrine of diuision.

27 In all these and all other doctrine of diuision, Men haue receaued great countenance, and encoragement from *Geneua*, For although Mr. Iohan Caluin, vvere neuer any good subject or freind, to Bishop, Duke, or King, yett he did so fitt the Common People, vvhith nevv doctrine, that no Ghospell can be so pleasing to them nor so lightsome as his. For finding Geneua to be fallen out, both vvith their Bishop, vvho vvas their ancient Prince, and their Duke, to vvhom they pretended against their Bishop, and to be all in a combustion among them selues, for vvant of gouerment, al though he vvere then a stranger and a very youg man of some 26, or 27. years old at the most, yett he thought Good, vppon the opportunitie to giue the venture, and to stepp in hym self, to be the founder of a neevv Church, and state amongst them, and for that Purpose, he found them out such a Catechisme, as they might easily contemne all ancient learning, and autoritie, and saue them selues by a strong fancie, vvhich he called faith. And this pleased the *Bourgers* of *Geneua* so vvell, that they called a meeting, and caused all the Citizens to svveare, that that Catechisme vvas true, and that all Poperie vvas false, as may appeare in Caluins life, vvritten by *Beza* him self, and prefixed to his Epistles. And although the Ministeriall presbiterie of *Geneua*, haue lost much of Mr. Caluins, greatnes, yett the Citie hath had the fortune euer since by the help of their Neighbours to hold out against their Bishop, and their Duke, and all their Ancient Gouernours.

28 Novv

28 Novv it is the Nature of all Common People, especially of Flanders, not only still to affect more and more Noueltie, and libertie, and to be vvearie of their old clergie, but also to admire any thing that comes from beyond the seas, and to cherrish, and confort one another vvhith Reporting the good succes, vvhich Schismatikes, and Rebells happen to haue against their lavvfull prelates, and Ancient Gouernors, and to impute all their good fortune vnto their nevv Religion. Hence it is come to pass that that doctrine, vvhich is indeed the lavvfull doctrine of the Church of England, is neglected, and contemned as a Relique, or a Ragg of Poperie, and Caluins Institutions being come from *Geneua*, and fairely bound vp vvith the preface of the Ghospell, is dispersed throughout all schooles, Cities, and Villages of England, and hath so infected both Preist, and People, as although it be against lavv, yett it is cried vpp by voices to be the only Current divinitie in Court, and Countrie. In hope be like that it may one day serue the turne in England, as vvell as it hath don in *Geneua*, and in other places, vvhere it hath preuailed.

28 These Reasons or rather Corruptions of state, haue so confounded the doctrine of the Church of England, and so slaundered the doctrine of the Church of Rome, as it hath turned mens braines, and made the multitude one both sides like tvvo fooles, vvho being sett back to back, doe thincke they are as farr asunder as the Horizons are, vvhich, they looke vppon. But if it might please your Majestie to commaund them to turne but each of them a quarter about, and looke both one vvay to the seruice of god, and your Majestie, and to the saluation of soules, they shold presently see them selues to bee a great deale more nere together in matters of doctrine, then the Puritanicall Preachers one both sides doe make them beleiue they are. I cannot in the breuitie of this discourse descend into particulars, But if it please your Majestie, to commaund me or any other honest man that hath taken paines to vnderstand, and obserue all sides freely, and plainly to sett dovvne the difference betvvixt Cal-

uiniſme, and the doctrine of England eſtabliſhed by lavv, and thē to ſhevv *Locos conceſſos*, and *Locos controuerſos*, betvvixt the Church of England, ād the Church of Rome, I doubt not but the diſtance, that vvilbe left betvvixt, for matter of doctrine, may by your Majeſtie, be eaſily compounded.

30 But perhaps there is ſo great oppoſitions in matter of ſtate, that although the doctrine might be compounded, yett it is vnpoſſible to beare of agreement. And if there be the ſame reaſon of ſtate, vvhich there vvas in the beginning, and continued all Q. Elizabeth daies, there is as little hope novv that your Majeſtie ſhold hearken vnto reconciliation, as there vvas that King Henry the 8. or Q. Elizabeth vvold. But vvhen I doe vvith the greateſt reſpect I can, conſider the ſtate of your Majeſtie, your Lordes, your Commons, and your Clergie, I doe find as little, cauſe of holding, out in reaſon of ſtate, as I doe in truth of doctrine:

31 King Henry the 8. although he had vvritten that booke against the ſchiſme of *Luther* in the defence of the ſea Apoſtolike for vvhich he deſerued the Title of *Defenſor fidei*, yet vvhen he gaue vvay to the luſt of *Anne Boleigne*, and the flatterie of his fauorites and ſavv he cold not otherviſe haue his vvill, he excluded the Pope, and made him ſelf ſupream head of the Church, that ſo he might not only diſpence vvith hym ſelf for his luſt, but alſo ſupply his exceſs vvith the ſpoile of the Church, vvhich vvas then very rich. But vvhen he ſavv God bliſſed hym not, neither in his vviuing, nor in his thriuing, he vvas vveary, of his ſupremicie before he died, and vviſhed him ſelf in the Church again, but he died in the Curſe of his father, vvhoſe foundations he ouer threvv, and hath neither child to honor him, nor ſo much as *Tombe* vppon his graue to remember him, vvhich ſome men take to be atoken of the Curſe of God.

32 Queene Elizabeth, although ſhee vvere the daughter of ſchiſme, yett at her firſt comming to the Crovvne, ſhee vvold haue the Common prayer booke, and Catechiſme ſo ſett dovvne

that she might both by English seruice satisfie the Commons, vvho vvere greedie of alteration, and by Catholike opinions giue hope to her Neighbour Princes that shee vvold her self continevv Catholike. And all herr life long she caried her self so betvvixt the Catholikes, and the Caluinists, as shee kept them both still in hope.

But yett being the daughter of the breachmaker and hauing both her crovvne, and her life from the schisme, it vvas both dishonorable, aud dangerous for her to hearken to reconcilement. And therfore after she vvas prouoked by the excommunication of Pius Quintus, she did suffer such lavves to be made by her Parlaments, as might crie quittance vvith the Pope and the Church of Rome. And this Course seemed in Policie necessary for her, vvho vvas the daughter of King Henry the 8. by *Anne Boleigne*, borne vvith the comtempt of Rome, the disgrace of *Spaigne*, and the preiudize of Scotland.

But novv that your Majestie is by the consent of all sides come to the Crovvne, ād your vndoubted Title settled vvith long possession, the case is very much altered, for your Majestie hath no need of dispensatiōs, nor no vvill to pull dovvne Churches, nor no dependance at all one Henry the 8. and if this schisme cold haue preuented your title, vvith the Diuorce of one vvife, and the marying of fiue more, neither your Mother, nor your self, shold euer haue made Q. Elizabeth afraid vvith your Right to the crovvne of England. And therfore although it vvere necessary in reason of state to continue the doctrine of diuision, as long as the fruite of that doctrine did continue, yett novv the quiet of schisme is all spent, and that *Parenthesis of State*, is at an end, there is no reason, butt that the old sentence may retorne clayne, and be continued in that sence, as if the *Parentesis* had been clean left out; and that god had of purpose crossed the schismatike pretence of schisme, and rayse your Majestie to restore it, as your most vvise, and Catholike Progenitor King Henry the seauenth did leaue it.

34 But perhaps the Schisme though it serue you no vse at all for your Title, yett it doth much increas your autoritie, and your vvealth, and therfore it cannot stand vvith your honor to farther the vnitie of the Church of Christ.

Truly those your most famous and renovvned Aunccstors, that did part vvith their autoritie and their vvealth to bestovv them vppon the Church of Christ, and did curse and execrate those, that should diminish them and take them a vvay againe, did not thinck so, nor find it so, and I vvold to god your Majestie, vvere so povvreful, and so Rich, as some of those Kings vvere, that vvere most bountifull that vvay. You are our Soueraigne Lord, all our bodies, and our goods are at your Commaund, but our soules, as they belong not to your charge, but as by vvay of protection in Catholik Religion, so they cannot Increase your honor or autoritie, but in a due subordination vnto Christ, and to those that supply his place in *iis qua sunt Iuris diuini*. It vvas essentiall to heathen *Emperors* to be Pontifices as vvell as *Reges*, because they vvere them selues Authors of their ovvn Religion. But among Christians, vvhere Religion come from Christ, vvho vvas no vvorldlie Emperor (though abou them all) the spirituall, and Temporall autoritie, haue tvvo b ginnings, and therfore tvvo supreams, vvho if they be subordi nate, doe vphold, and increase one another, But if the temporal autoritie doe oppose the spiritual it destroyeth it self, and di honoreth hym from vvhom the spirituall autoritie is deriue Hæresie doth naturally spread it self, like a Canker, and nee little help to put it forvvard, so that it is an easie matter for mean Prince to be a great man amongst Heretiques, but it is hard matter for a great King to gouerne them. VVhen I ha somtimes obserued, how hardly your Majestie cold effect yo most reasonable desires amongst those that stand most vpp your supreamicy I haue bin bold to be angrie, but durst say n thing, only I did vvith my self resolue for certain, that t Keyes vvere vvont to doe the Crovvne more seruice, vvh th

they vvere in the Armes of the Miter, then they can doe, novv they are tied together vvith the ſcepter, and that your Title in ſpirituall affaires doth but ſerue other mens turnes, and not your ovvne:

35 As for your vvealth, it is true, that the Crovvne hath more pence paied vnto it novv, then in Catholik tymes it had, but it hath neuer the more vvealth. It is but the gayne of the Tellers to haue more money, true vvealth is *Toũ organôn plytbos*, He is the richeſt Prince, that hath means to mayntaine the greateſt Army, and to doe moſt magnificent vvorkes both in vvarr and in peace, vvherin the facts of Catholike Anceſtors doe appeare vppon good Record, your Majeſties are but yett hoped for, and if euer you haue the help of Catholike Religion to aſſiſt you, I hope you ſhall excell them all, other vviſe I aſſure my ſelf, the ſchiſme vvill doe vvhat it can to make you poore, and then complaine, that you are not Rich. It vvas indeed one of the mayne ptetenſes in the ſtatutes of Henry the 8. that the ſchiſme might enrich the King, and mayntaine his vvarrs, but god did not bles it, for not vvith ſtanding all the Church landes, and goods, and Tenths, and friuctſ, and premumires, King Henry the 8. vvas fayne to abaſe his coyne more then once, and yett he died not ſo Rich as his Catholik father left him. And ſince his time vvhat is become of the Court of augmentation? vvhat benefitt you receaue of all the Church landes, more then your Progenitors did vvhen they vvere in the handes of the Cleargie, vvhat eaſe your ſubjects haue of ſubſidies therby, or in breif hovv much your Coffers are in Riched, you may be pleaſed to be informed by thoſe that haue to doe vvith thoſe offices, and cã readily giue you an account, for myne ovvne part I haue diligently read ouer all the ſtatutes, made by Henry the 8. and doe find that the Euents are ſo clean contrary to the Prefaces and pretences of them, as if god of purpoſe vvold laugh them to ſcorne.

36 There is yett an other objection or tvvo in Reaſon of ſtate concerning your Majeſtie vvhich ſeeme to be harder, to an

ſvveare, to ánſvvere then all the reſt, vvherof the one is that your Majeſtie, hath vndertakē the cauſe in vvritting and ſett out a booke in Printe, and it muſt needs bee great diſhonor to you to recall it. This indeed is that vvhich I haue heard the Caluiniſts of England often vviſh for, before it vvas don, and much boaſt of after it vvas by means effected, that your Majeſtie ſhold be no longer able to ſhevv your ſelf indifferent as you did at the firſt, but vvere novv engaged vppon your honor, to mayntaine their partie, and to oppugne the Catholikes, and altogether to ſuppres them. But there is nothing in that booke vvhy your Majeſtie, may not vvhen you pleaſe admitt the Popes ſupreamicie in ſpirituall̃s. And you are partly engaged ther by to admitt the Triall, of the firſt generall Counſells, and moſt Ancient fathers. And as for the queſtion of Antichriſt, it is but an *Hypotheticall* propoſition, and ſo reſerued, as you may recall your ſelf vvhen you vvill̃ And hovvſoeuer that booke came forth eather of your ovvne diſpoſition or by the daily inſtigation of ſome others, that did abuſe your Clemencie, and ſeek to ſend you of their ovvne Errand, it cannot ſerue their turnes, nor hinder your Majeſtie from hearking to an end of contention. For if King Henry the 8. in the Iudgment of Proteſtants, might ſaue his honor, and contradict his booke from very good, to ſtarke Naught they muſt not deny, but that your Majeſtie may encreaſe your honor by altering your book from les good to much better.

37 The other and the greateſt objection, that hovv ſoeuer your Majeſtie before your comming to the Crovvne, and in the beginning of your Raigne, vvere indifferent, yett after the gunpovvder treaſon, you vere ſo angred, and auerted, as novv you are reſolued neuer to be ffeinds. And therfore he is no good ſubiect, that vvill eather him ſelf be reconciled to the Church of Rome, or perſuade any of your ſubiects ther vnto. It is true I confes your Majeſtie, had great cauſe to be the throughlie angry

gry, and so had all good men, vvhether Catholicks or Protestants, but if your Majestie vvill hearken to those, that vvorke their ovvne Purposes out of your anger, you shalbe driuen to liue and die out of Charitie, vvhich although it be not so horrible to the bodie, yett is it more harmefull to the soule, then violent or suddayn death. It is hard I confes for a Priuate man to asvvage his anger one the suddain, and there is as much difference betvvixt the anger of a Priuate Man, and the indignation of a Prince, as betvvixt a blast vppon the Riuer, vvhich is soone dovvne, and astorme vppon the sea, vvhich having raised the billovves to the height, is nourished by the motion therof, and cannot settle againe, in a long tyme. But there is a tyme for all thinges. And seauen yeares is a long times vvhen a Man is in the midst of his anger, it pleaseth him not to be intreated by his Neighbours, much les by his seruants, but vvhen a Man hath chidden, and punished vntill he is vvearie, he vvilbe content to heare his seruant speake reason. And though he be not the vviseſt, yett he is the louingest seruant that vvill venter to speake to his Master in such a Case. God him self is exorable, and it pleaseth him to be intreated by his seruants for his Enemies. I am persuaded there is no good Catholike in the vvorld, that can be your Majesties Enemy. And therfore I doe assure my self, that god vvilbe pleased vvith you to heare them speake, and not angry vvith me for mouing you ther vnto. And if your Majestie, doe but vouchsafe so much patience as to giue Equall hearing, I doubt not but you shall receaue such satisfaction, as vvill giue you great quiett, and contentment, and disquiett none of your subjects, but those only, that doe for their aduantage misinforme your Majestie, and mislead your People.

And if your Majestie haue no such vse of the schisme, as King Henry the 8. and Queene Elizabeth had, and that it dot neather increase your authoritie, nor your vvealth,

nor your honor, but rather hinder them all, and deprive you of that blessing, which otherwise you might expect from Christ, and his Church, from your Catholike Neighbour Princes, and subjects, and from the Saintes in heauen, in whose communion is the greatest comfort of euery Christian both in life and death, then what soeuer some great statesmen may say to the contrary, I doe verily beleeue they doe but speake for them selues, and that there is no true Reason, that may concerne your Majestie to hinder you from admitting a toleration of Catholiks, and Catholike Religion, that those who cannot comand their vnderstanding to thincke otherwise, may find the Comfort they doe, with so great zeale pursue in the vnitie of the Catholike Church amongst whom I confes my self to be one, that would thincke my self the happiest man in the world if I might vnderstand that your Majestie were content that I shold be so.

38 But although your Majestie sitt at the sterne, and commaund all, yett you are carried in the same shipp and it is not possible to weild so great a Vessell against wynd and tide. And therfore although it doe not concerne your Majestie in your owne Estate, yett if your Lords, and your Comons, and your Cleargie doe reape any great benefit by the Schisme, it will be very hard for your Majestie to effect vnitie. But if vppon due examination there be no such matter, then it is but the crie of the passengers, who for want of experience, are afraid where there is no danger, and that can be no hinderanc to any course your Majestie shall thincke to be best, for the attaining of the hauen.

39. For my owne part, for the discharge of my dutie, and conscience, I haue considered of all their states and can resolue my self, that I haue not preiudiced the state of any good subject of yours, but myne owne in coming to the Catholike Church. And first for your Lordes and Nobles. It is true that many of their *Ancestors* were allowed a very good share in the diuision of the Church, when the schisme began, and therfore it concerned them in reason of their state to maintayne the doctrine of diuision.

diuiſion. But I thincke there are very fevv in England, eather Lords, or other novv poſſeſt of Abbey Lands, vvhich haue not paid vvell for them, and might not aſvvell poſſes them in the vnitie of the Church, as in the Schiſme. And there vvas a declaration made by the Pope to that Purpoſe in Queene Maries daies, ſo that there is novv no neede at all to preach againſt the Merrits of good vvorkes, nor the vertue of the Sacraments, nor the Inuocation of Saincts, nor the reſt of that Poperie, that built Churches, vnles it be to help the Hugonots of france to pull them dovvne.

40 But perhaps the Comons of England doe gaine ſo much by the Schiſme, as they cannot abide to heare of vnitie. Indeed vvhen the Puritane Preacher hath called his flocke about him, and deſcribed the Church of Rome, to be ſo ignorant, ſo Idolatrous, and ſo vvicked as he hath made him ſelf beleiue ſhe is, then is he vvont to congratulate his poore deceaued audience, that they by the means of ſuch good men as him ſelf is, are deliuered from the darknes, and Idolatie, and vvickednes of Poperie, and there is no man dare ſay a vvord, or once mutter to the contrary. But the People haue heard theſe lies ſo long, as moſt of them beginn to be vveary, and the vvyſeſt of them cannot but vvonder, hovv theſe Puritane Preachers ſhold become more learned, and more honeſt, them all the reſt that liued in Ancient times, or that liue ſtill in Catholike Countries, or then thoſe in England vvhom theſe men are vvont to condemne for Papiſts. Neuerthelesſ I confes there be many honeſt men and vvomen amongſt them, that being caried avvay vvhith preiudice and pretext of Scriptures, doe follovv theſe Preachers more of zeale and deuotion to the truth, as my ſelf did, vntill I knevv it vvas but counterfait. And theſe good People, if they might be ſo happy as to heare Catholikes anſvveare for them ſelues, and tell them the truth vvold be the moſt deuout Catholikes of all other. But the moſt of the People vvere neuer ledd by ſermons, if they vvere, the Catholike Church is both able, and vvilling to

ſupply them farr better then the Schiſme. But it vvas an opinion of vvealth and libertie, vvhich made them breake at the firſt, and if they doe devvly conſider of it, they are neuer the better for eather of both, but much the vvorſe.

41. For vvealth the Puritane vnthrift, that looks for the ouerthrovv of Biſhops, and Churches cathedrall, hopes to haue his ſhare in them, if they vvold fall once, and therfore he cannot chuſe, but deſire to increaſe the ſchiſme, that he may gayne by it, but the honeſt proteſtant that can endure the ſtate of the Church of England as it is, cold be content it vvere as it vvas for he ſhold receaue more benefit by it euery vvay.

The poore Gentleman and yeoman, that are burdened vvith many Children, may remember that in Catholike times, the Church vvold haue receaued and prouided for many, of their ſonnes and daughters, ſo as them ſelues might haue liued and died in the ſeruice, of god vvithout poſteritie, and haue helped to mayntaine the Reſt of their families, vvhich vvas ſo great a benefit to the comon vvealth, both for the exoneratiõ, and proviſion therof, as no humaine pollicie can procure the like. The farmer and huſbandman vvho laboreth hard, to diſcharge his payments, and hath little or nothing left at the years end to lay vp for his Children, that increaſe and grovv vppon him, may remember that in Catholike times there vvere better penny-vvorths to behad, vvhen as the Cleargie had a great part of the land in their handes, vvho had no need to raiſe their Rents them ſelues, and did vvhat they might to make other Lordes lett at a reaſonable rate, vvhich vvas alſo an ineſtimable benefit to the Comons. So that vvheras Ignorant men caried vvith envie againſt the clergie are vvont to obiect the Multitude of them, and the greatnes of there proviſions, they ſpeak therin as much againſt them ſelues as is poſſible.

For the greater the Nomber is of ſuch men as are *Mundo Mortus* the more is the exoneration of the Commons, and the more the landes is of ſuth as can haue no proprietie in them the

better

better is the prouision of the Commons. For them ſelues can haue no more but their foode, and regular apparell, all the Reſt eather remayns in in the handes of the Tenants or retornes in Hoſpitalitie, and releiſe to their Neighbours, or is kept as in a liuing Erchequer for the ſeruice of Prince and Country in time of Neceſſitie. So that the Comons doe gayne no vvealth at all, but rather doe looſe much by the Schiſme.

42. And as for libertie, they are indeed freed from the poſſibility of going to ſhrift, that is of confeſſing their ſynnes to god in the Eare of a Catholike preiſt, and receaving conſort and counſell againſt their ſyns, frō god, by the mouth of the ſame preiſt, vvhich duty is required of Catholike people, but only ōce in the yeare, but performed by them vvith great counfort ād ædification, very often, ſo that a man may ſee and vvonder to ſee many hundreds at one Altar to commnnicate euery ſonday vvith great deuotion, and lightly no day paſs, but diuers doe confeſs, are abſolued, and receau the bleſſed Sacrament,

The poore Commons of England are freed from this counfort, neither is it poſſible, vnleſs their Miniſters had the ſeat of ſecreſie for them to vſe it. And vvhat is the libertie that they haue in ſteed therof? Surely the ſervants haue great libertie againſt their Maſters by this means, and the Children, againſt their Parents, and the People againſt there Prelates, and the ſubiects againſt their King, and all againſt the Church of Chriſt, that is againſt their ovvne good, and the Common ſaluation, for vvithout the vſe of this Sacrament, neither can Inferiors be kept in avve, but by the Gallovves, vvhich vvill not ſaue them from hell, nor ſuperiors bee euer told of their Errors, but by Rebellion, vvhich vvill not bring them to heauen. Theſe and ſuch like be the liberties, that both Prince and People doe enioy by the vvant of confeſſion, and of Catholike Religion.

43. As for the libertie of making lavves in Church matters, the Common Lavver may perhaps make an aduantage of it, and

ther.

therfore greatly ſtand vppon it, but to the Comon people it is no pleaſure at all, but rather a great burthen. For the great Multitude of ſtatutes, vvhich haue bin made ſince the ſchiſme, (vvhich are more then fiue times ſo many that euer vvere made before ſince the name of Parlament vvas in England) hath cauſed alſo a infinite nomber of lavvyers, all vvhich muſt liue by the Commons, and raiſe nevv families, vvhich cannot be don vvithout the decay of the old. And if the Canons of the Church, and the Courts of confeſſion vvere in Requeſt, the Lavvyers markett, vvold ſoone be mared.

And therfore moſt of your Lavvers in this point are Puritanes, and doe ſtill furniſh the Parlamēt vvhith greiuances againſt the Cleargie, as knovving very vvell, that their ovvne glorie came at the firſt from the Court Infidel, and therfore cannot ſtand vvith the authoritie of the Church, vvhich came at the firſt from the Court Chriſtian. I ſpeake not againſt the Ancient Lavves of England, vvhich ſince King Ethelberts time vvere all Catholike, nor againſt the honeſt Lavvers of England I knovv many, and honor all good men among them, and doe for better tymes by the learning, vviſedome, and moderation of the cheifeſt. But I am verily perſuaded that the pretended liberties of the comons, to make Lavves in matter of Religion doth burthen the Comon vvealth, and both trouble and preiudice your Majeſtie, and pleaſure none at all, but the Puritane, and pettie fogging Lavver, that vvold fayne fetch the antiquitie of his comon lavv from the Saxons, that vvere before King Ethelbert. So that vvhether vvee reſpect the ſpiritual inſtructiō and comfort, or the temporall vvealth and libertie of the Commons of England, if the Puritane Preacher, and Puritane Lavver, vvho both doe ſeeke the ouerthrovv of the Church, and deceaue, and conſume the people, vvold lett them alone, there vvold quickly appeare no reaſon of their ſtate at all, vvhy they ſhold hate the Catholike Church, that is ſo confortable, and beneficiall vnto them, or mayntaine the Schiſme, that vvhith ſugred ſpeaches,

and

and counterfait faces doth so much abuse them.

44. I am therfore in very assured hope, that by my comming to the Catholike Church, besides the satisfying, and saving of my owne soule, I shall doe noill service to your Majestie neither in respect of your self, nor your Children, nor in respect of your Lordes, and Commons, and that there is no reason concerning the state, if any of these, that is sufficient to dissuade vnitie. There is only the Clergie left, which if Caluinisme may goe one, and preuaile as it doth shall not in the next age be left to be satisfied.

And there is little reason, that any man that loues the Clergie, shold desire to satisfie such Clergie men, as doe vnderhand fauor Caluinistes, and mayntaine such points of doctrine, as if your Majesties fauor were not, would out of hand ouerthrow the clergie, and insteed of them sett vp a few stipendary Preachers.

45. There neuer was, is, nor shalbe any well settled state in the world, eather Christian, or heathen, but the clergie, or Preisthood was, is, and must be a principall part of the gouerment depending vppon none, but hym only, whom they suppose to be their god. But where Caluinisme preuaileth, three or 4. stipendary Ministers, that must preach as it shall please Mr. Mayor, and his brethren, may serue for a whole Citie. And indeed if there opinions be true, it is but a folly for any state to mayntaine any moe. For if god hath predestinated a certain Nomber to be saued, without any condition at all of their being in the visible Church by faith, or their perseuering therin by good workes, if god hath reprobated the greatest part of the world, without any respect at all of their infidelitie, heresie, or wicked life, if the faith of Christ be nothing els but the assured persuasion of a Mans one Predestination to glorie by him, if the Sacraments of the Church be nothing but signes, and badges of that grace, which a Man hath before by the Carnall Couenant of his Parents faith, if Preisthood can doe nothing but Preach the word (as they call it) which lay men must judge of and may

Preach to, if they vvill vvhere occaſion ſerues, if the ſtudie and knovvledg of antiquitie, Vniuerſalitie, and conſent be not neceſſary, but euerie man may expound ſcripture, as his ovvne ſpirit ſhall moue him, if I ſay, theſe and ſuch like opinions be as true as they are among Caluiniſts in the vvorld comon, and in England to much favored, and mayntained, there vvill certainly appear no reaſon at all vnto your Parlament, vvhenſoeuer your Majeſtie or your ſucceſſor ſhall pleaſe to aſke them vvhy they ſhold be at ſo great a charge as they are, to mayntaine ſo needles a party as theſe opinions doe make the clergie to be. They can haue a great many more ſermons, a great deale better cheap, and in the opinion of Caluiniſme, the clergie doe no other ſeruice. They that doe in England fauor, and mayntaine thoſe opinions, and ſuppres, and diſgrace thoſe that doe confute them, they although them ſelues can be content to be Lordes, and to goe in Rochets, are indeed the greateſt Enemies of the Cleargie. And it vvere no great matter for the Cleargie they might eaſily turne lay, and liue as vvell as they doe for the moſt part. But it is a thing full of compaſſion, and commiſeration to ſee, that by theſe falſe and vvicked opinions, the Diuell, the Father of theſe and all other lies, doth daily take poſſeſſion of the ſoules of your ſubjects, both of Cleargie and Laitie.

Theſe kind of clergie men I confes, I doe not deſire to ſatiſfie any other vvay, then as I haue alvvaies don, that is by the moſt freindly and playne confutation of their errors to ſhevv them the truth. As for other clergie men that are conformable to the Religion eſtabliſhed by lavv as vvell for their doctrine as for their diſcipline, if they be good ſchollers, and temperate men, (as I knovv many of them are) they cannot but in their judgments approue the truth of Catholike Religion, and if it vvere not for feare of loſſe, or diſgrace to their vvyues, and Children, they vvold be as glad as my ſelf, that a more temperate Courſe might be held, and more libertie afforded vnto Catholikes, and Catholike Religion in England.

Theſe

Theſe clergie men I am, and euer ſhalbe deſirons to ſatiſſie, not only in reſpect of them ſelues, but alſo in reſpect of their vviues and Children, vvhom I am ſo far from condemning and diſliking, as that I doe account my ſelfone of them, and I deſire nothing more in this vvorld, then in the toleration of Catholike Religion to liue and die among them. And therfore I haue had ſo great care in this point, as before I did ſubmitt my ſelf to the Catholike Church, I receaued aſſurance from ſome of the greateſt, that if your Majeſtie vvold admitt the Ancient ſubordinatiō of the church of Canterbury vnto that Mother Church by vvhoſe autoritie all other Churches in England at the firſt vvere, and ſtill are ſubordinate vnto *Canterburie*, and the free vſe of that *Sacrament*, for vvhich eſpecially all the Churches in Chriſtendome vvere firſt founded. The Pope for his part vvold confirme the *Intereſt* of all thoſe, that haue preſent poſſeſſion in any Eccleſiaſticall living in England, And vvold alſo permitt the free vſe of the Common prayer booke in Engliſh for morning and Eneming prayer, vvith very little or no alteration. And for the contentment and ſecuritie of your Majeſtie he vvold giue you not only any ſatiſfaction, but all the honor that vvith the vnity of the Church, and the ſafetie of Caiholike Religion may be required, vvhich ſeemed to me ſo Reaſonable, as being before ſatiſſied for the truth of Catholike Religion, I cold aſke no more. So that I am verely perſuaded, that by yeilding to that truth, vvhich I cold not deny I haue neither neglected my dutie, and ſeruice to your Majeſtie, and your Children, nor my reſpect and honor to your Lordes and comons, nor my loue and kindnes to my honeſt freinds, and brethren of the clergie, but rather that my Example and my prayers ſhall doe good vnto all.

47. But that vvhich I muſt truſt to, vvhen all the Reſt vvill faile me, is the ſeruice of god, and ſaving of my ſoule in the vnitie of that Church, vvhich vvas founded by Chriſt him ſelf, and ſhall continue vntill his comming againe, vvherin all the Saincts of god haue ſerued him one earth, and doe enioy him in heauen

vvith out vvhich holie Catholike Church, there is no communion of Saincts, no forgiuenes of sinnes, noe hope of Resurrection vnto life euerlasting. I beseech your Majestie lett not Caluins *Ecclesia Predestinatorus* deceaue you, it may serue a Turke as vvell as a Christian, it hath no faith but opinon, no hope, but presumption, no *Charitie*, but lust, no faith, but a fancie, no god but an Idole. For *Deus est omnibus Religionibus comune Nomen*, All Religion in the vvorld, beginne their Creed, vvith I beleiue in god. But *homini extra Ecclesiam, Relligio sua est cultus phantasmatum suorum*, and *error suus est Deus suus*, as *S. Augustine* affirmeth.

Aug. Ep. 64.

48. I haue more thinges to vvrite, but the hast of ansvvearing your Majesties Commandement signified to me by St. Thomas Lake his letters, haue made me committ many faultes in vvriting this very suddenly, for vvhich I craue pardon, and cutt of the Rest.

But for my Retorning into England I can ansvvere no other vvise but thus, I haue sent you my soule in this Treatize, and if it may find entertainmēt, and passage, my bodie shal most gladly follovv after. And if not, I pray god I send my soule to heauen, and my bodie to the graue, assoone as may be. In the mean time, I vvill reioyce in nothing, but only in the Cross of Christ vvhich is the glorie of your Crovvne. And therfore I vvill triumph therin, not as being gon from you to your aduersaries but as being gon before you to your mother, vvhere I desire and hope for euer to continevv

Your Majesties

trevv seruant and Beadsman.

1769
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B. Carier.

Liege Decemb. 12. Ao. 1613.

Multum incola fuit anima mea.
Cum his qui oderunt pacem, eram pacificus,
cum Loquebar illis, impugnabant me gratis.